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TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 22, 1870.

WALK WISELY.

The unregenerate are inclined to scrutinize very closely the conduct of Christians. Though not experimentally acquainted with the nature of true religion, they are not ignorant of what professors ought to be, and they expect that in every case the portrait of the Christian shall be fully shown. They are very expert at discovering defects, and invariably make the most of them in opposition to the cause of Christ. They are not so very particular as to what are the sentiments of Christians, they give themselves no uneasiness concerning to what branch of the church we belong, but they very sharply scan our conduct, and the least thing inconsistent with the Christian profession is instantly detected. Carnal hearts have no love for the gospel, and are only too glad to be able to present the defects of those who profess to be governed by its principles as an argument against it, and in favor of their own state of non-profession. Hence the necessity of Christians being constantly on their guard, walking circumspectly, and by the goodness of their lives silencing the gainsaying unbelievers. We must walk in wisdom toward them that are without. How much reproach is often brought on the loved cause of the blessed Redeemer by the crooked walking of His avowed followers. The indiscretions of a single individual sometimes mars the whole Christian body with which he is connected. Christians cannot be too careful. The world judges Christ by his followers; and they should by their pure lives and wise walking cause Him to be admired and honored. The influence of a pious life is not easily estimated. It tells powerfully on the unconverted, often being the means of bringing them to Jesus, when preaching and other means have failed to reach them. "Be not conformed to the world," may have made shipwreck of faith by inhibiting the spirit of the world, mixing in its amusements, and being generally governed by its customs. Let all beware. Temptations, inducements to backslide, are on every hand, and the world eagerly watches for and desires our departure from the "narrow way." Clieve to Jesus. With all our weaknesses and imperfections let us lean on our "best Beloved." He will assuredly sustain us, and the world will take knowledge of us that we have been with Him.

THE SUNDAY SCHOOL

is a blessing wherever it is established. It removes moral darkness, and gives the light of life. A missionary of the Sunday School Union in Kentucky reports the following: "Stoner's Sunday school was organized three years ago, with four teachers and thirty scholars. A large distillery was then in operation, one mile from the school house; men and boys met there on Sunday to drink whiskey, play cards, run foot races, shoot at a mark, &c. &c. Through the influence of the Sunday school the distiller was led to abandon his way of living and become a Christian; and at the last visit of the missionary thanked God for sending him to them, gave him a donation for his Sunday school mission, and promised to labor to build up the Redeemer's kingdom. This school is five miles from any church, and a promising effort is made to build a church there. The Sabbath is strictly observed now, and good order is maintained. "The grinning Sunday school is doing a good work. The drinking house near it has been closed. The refining influence of religion is felt in the entire community. Four persons connected with the school were led to Christ during the past year. The scholars are learning the principle and habit of benevolence. We commend these facts to Christian philanthropists."

CHURCH WORK.

It is gratifying to observe the improvement which, in recent years, has taken place in reference to Christian enterprise. There is becoming more and more intense as well as more widely extended, the interest of the Christian in the great work of the age to perform, and that no man can lay claim to discipleship unless by some practical effort for the good of others he acknowledge his personal responsibility to the Head of the Church. A stilly or inactive Christian is getting to be regarded as an expression quite as anomalous as a dishonest or an intemperate one. The Church, as a whole is doubtless far from occupying the place to which she is called, yet progress marks her history in these latter days. It may be said that for grandeur of conception, for investment of means, and for boldness and persistence of effort "the children of this world have been wiser in their generation than the children of light"; yet unquestionably the various denominations of Christians are "awaking" to the importance of aggressive action for the deliverance of the victims of sin, and are "putting on strength for the inevitable conflict." It is necessary that the attention of the Church should be often called to her distinctive work. Her Founder was the friend of man. The magnitude of His design, in the redemption of the world, that He might bring "many souls unto glory," scarcely more amazing than the interest which He displayed on behalf of our race during his earthly sojourn. "By the Church, the manifold wisdom" and "abounding grace" of God is made known. It is not only a sanatorium for the morally enfeebled, or a school for the ignorant, but a place of discipline for the training of the energies of all whose citizenship is in heaven. Men are here taught that no one liveth to himself. He learns that he is linked by the most enduring bonds to his neighbor, and that his neighbor is any human being who needs his compassion and his aid. He is brought under influence to the Church which not only forbid his "going by on the other side" from the destitute and perishing, but which "constrain" him gladly to follow in the steps of His Master, to run to their relief, to go about doing good. Hence it is here that we must look for that agency which shall successfully contend against every form of error and of evil, which shall renovate Society, and bless every tribe and family of mankind. It was thus that the eloquent Prophet wrote of old, raising the thoughts of men to that which, more noble than any human scheme, and more lasting than any merely human achievement: "The Lord is exalted, for He dwelleth on high; He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of the times, and strength of salvation: the fear of the Lord is His treasure." As a result of the quickened zeal on behalf of the welfare of our race which characterizes the Christianity of to-day, the Church of Christ is brought, not into antagonism to, but into competition with various agencies of an ameliorating kind. Privately gifted near houses for the poor, homes for the aged, and asylums for the widow and the orphan. Parks for the recreation, and libraries for the improvement of the lower classes of Society, show the kindly spirit which animates many of the wealthy of the land. Christianity of still higher order is developed in Ragged schools and Reformatories, in Societies for the repression of vice, for the diffusion of wholesome knowledge, and

the promotion of Temperance. These are all doing a good work, and may be made, under the favouring influence of true religion, subservient to the advancement of the Kingdom of God among men.

Still, the Church of Christ has higher duties to perform—duties which must take precedence of every thing else, both in time and in importance. "The body" of which every member, if not an eye or an ear, yet forms an important "part," must be kept in health and vigour. It must make increase of itself. In other words, the members of the Church must take care of the common trust committed to their charge. They must see that the services of the Sanctuary are well attended—that the mind of the Minister is kept from the burdens which an insufficient maintenance, or an unsympathizing spirit, or worse temper must devolve upon him—that official duties are well discharged and official meetings well attended—and that every thing which can be done to gather in the lost to the Saviour, and to build up believers in the faith and hope of the gospel.

We have sometimes wished for the Church of Christ just what we saw its members carrying without its pale to advance the cause of some organization not evil, really good, yet not for a moment to be compared with the ordained methods of blessing men coveted for Christ, we have sought for Him in vain, and yet we have seen them most zealously employed for something far less worthy. And even while ostensibly employed for Him, we have seen the specific requirements of the New Testament ignored for some covetousness. The latter certainly might be done, yet not by leaving the other undone. Let us secure for our public services, for our week-night meetings, for our Sabbath Schools, for our Church work a hearty co-operation—and the time to favor Zion will assuredly soon come. "Pray for the peace of Jerusalem; they shall prosper that love thee."—Exchange.

DENOMINATIONAL GRANTS.

The education question is very seriously agitating the public mind of the United States at the present time. The people seem to have been suddenly made aware of the danger that threatens them in the granting of large sums of the public money for the support of Roman Catholic institutions. The Pope does not like free schools, where Protestants and Catholics are educated in common; hence the whole Roman priesthood are bringing their influence to bear upon American politicians, with a view to overthrow the present system, and secure to themselves a large share of the appropriations for educational purposes, to support schools under their own control, where the iniquitous principles of the papacy may be diligently fostered. More than a half million of dollars is annually given from the treasury of New York to certain church and sectarian schools. This ought to be quite enough to startle the lovers of religious freedom, and open their eyes to see what must be the end with such a beginning as this. The press has become fully aroused, and loudly warns the country of its danger, and the pulpits are echoing the cry. A mass meeting was recently held in Cooper Institute, New York, attended by three thousand men. Addresses were delivered by leading clergymen and others, and resolutions were passed most emphatically protesting against the appropriation of public money or property for the support or establishment of sectarian schools and institutions. It was also resolved to petition the Legislature to repeal the Act which gave the City authority to grant the sum previously alluded to, and to take yeas and nays on the vote, so that the people could see what members were for the free schools, and who for turning education over to the bickerings of religious sects. These, with similar resolutions, were adopted with an enthusiastic unanimity clearly expressive of the decided hostility of the meeting to Romish dictation. There are probably warm times in store for Protestants, and we wish them the most complete success.

It may not be uninteresting to our readers to be reminded that our own Legislature, at its recent session, voted \$15,000,000 for the support of sectarian schools, in addition to the \$100,000 authorized by law for education. Of these special grants, over \$5,000 (more than one-third) is given to Roman Catholic schools, which means simply that a British Province, professing Protestant, donates this large sum annually for the sustenance and propagation of principles that are avowedly hostile to British law, and all our most dearly cherished privileges. We know the plea is always made, when Romanists want money, that they are a much abused people, &c. &c.; and so successfully do they urge their claims (?) that they almost invariably get all they ask, and they carry it off, laughing all the while at the short-sightedness of the Protestants who accede to their wishes. This superabundance of charity on the part of Protestants very soon lead to a state of things much worse than that just referred to as existing across the border. But yet while sectarian grants are given, they will be sure to claim their share, and with some show of reason too. The only cure is to abolish all appropriations to religious denominations, and this the people of New Brunswick should demand, and be satisfied with nothing short of it. There are some religious bodies who receive nothing, while none receive so much as the Roman Catholics; and we have never been able to understand why people should be taxed to support Churches, holding views antagonistic to their own. This is really done, for denominational schools teach the tenets peculiar to them. Why should the people of New Brunswick, as a whole, contribute towards educating Romish priests, or other sectarian leaders? The whole principle is wrong, and the sooner done away with the better. The sectional feeling already too general would be greatly lessened, and the stability and usefulness of provincial institutions would be increased.

AN APPEAL TO THE FRIENDS OF OUR FOREIGN MISSION CAUSE.

DEAR CHRISTIAN FRIENDS—Since the last appeal, through this paper, in behalf of this good cause, many of the friends have come to the front, and nobly responded. Yet, at the present time, we find a falling off in receipts; and fearing the readers of the INTELLIGENCER think our wants supplied, which is far from being the case, we address this another appeal to you. Our deficiency, at the present time, is One Hundred and Twenty Dollars. Never before were the finances of this Society in such a state. On the first of January last, one half year's salary was due our Missionaries; and although three months have gone, yet our Treasurer is still embarrassed to the above amount. What shall we do? To you, the members and Churches of the Free Baptist Society, we look for support. Shall we have it? This is the question we kindly yet anxiously ask. We mean you, brother, you, sister—every one of you that takes an interest in the prosperity of our denomination. Have you given any thing to our Foreign Mission cause during the present year? Do we hear you say "No"? Then it is your duty to contribute at once; do not withhold a moment because you cannot give a large amount; it is the small amounts we want. These hundreds of small contributions given regularly will place our Foreign Mission on a safe pecuniary foundation. If every member in our denomination would give but Twenty-five cents each, yearly, we could pay our Missionary now employed, and send out two more. Where is the member that cannot give so small an amount yearly? God is blessing the mission; souls are being stirred to their utmost depth on the question of salvation. Heart struggles for salvation are there as well as here. When last heard from, our Missionary was travelling over the hills and through the Jungles, hearing the seed of truth into many hearts that never heard of the Bible and its precious promises before. Thousands have come forth from their wild retreats to hear the glad tidings of great joy, and after lingering to hear the last sentence,

many, with portions of Scripture, have wended their way back to their jungle homes to learn lessons of wisdom from their new-found pre. And shall we now relinquish our claims, and let others go in and reap the harvest? No; never! Then come to the front, every Free Baptist that reads this, and has not contributed before, and give something at once. This is God's cause, and will prosper and ultimately triumph, whether we do our duty or not. God grant that our people may plainly see the path of duty, and walk therein, is the constant prayer of your humble servant, JOHN PERRY, Cor. Sec.

DENOMINATIONAL.

The interest at the mouth of the Orontoc, under the labours of Bro. Barnes, continues. We are informed that he baptized three last Sabbath.

We learn that Bro. DeWitt is having a very interesting season on the Beagomic. In addition to the conversions previously reported, he baptized four more last Sabbath at the Coal Stream. There is considerable religious awakening. There will probably be a number more conversions.

BURGILAY.—The Free Christian Baptist church, Carleton, was entered by a window on the West side of the building, early yesterday morning, by some person or persons yet unknown, and some \$4.00 in silver stolen from a drawer in a table in the church. The drawer was broken open and its contents scattered around the floor. The thief in his hurry, fearing detection, left some \$11.00 in Bank notes behind. The members of the church are determined to find the culprit out and make an example of him.—News.

GRAND MANAN.—Bro. Reid writes that the religious interest on this island is quite low. He says ruin is doing a fearful work—there being something like twelve public and private places for its sale. There is much need of a good, earnest labourer. Bro. Taylor has just engaged with the church at North Head, till next General Conference. The Seal Cove and Grand Harbour churches are about giving a call to Bro. Barnes, to settle with them after his present engagement closes.

"* The churches will be pleased to hear from Rev. Yerxa White, who is now residing in Le, Maine. In a letter to Bro. Kinghorn, he says, "My labours since I came here have been principally missionary, trusting in God for support, and bless his name, he has not failed me. 'Our bread has been given, and our water has been sure.' I have seen sinners, from the little child to those of three score and ten, give their hearts to God." In one place there is now quite a number ready to put on Christ by baptism. OF THE INTELLIGENCER, he says, "I prize it more than ever." Bro. White's labours in this Province are affectionately remembered, and his success in his field will be gratifying to his friends here.

NOVA SCOTIA.—We have good news from Bro. Porter. He writes, under date of April 8th: "I have been holding meetings at Shag Harbor about a fortnight, with encouraging results. The church has been much quickened, backsliders reclaimed, and some have professed conversion, and many are now seeking the Lord. Two were baptized last Sabbath, and I expect to baptize again next Sabbath."

SUNDER MOUNTAIN, K. C.—We are glad to have cheering tidings from Bro. B. A. Sherwood. He writes that he has been labouring for some weeks with the church on Snider Mountain, and has seen it gloriously revived. Old saints have been cheered, prodigals have returned, and a number has been gathered into the fold of Christ. Ten have been baptized by Bro. Perry. Some of them are heads of families. There is no meeting house in this place. There seems a disposition however to build, and one brother has already offered the land and the timber for the frame. We hope the work may soon be accomplished. Bro. Sherwood also writes: "While I have been toiling for the immediate advancement of the church, I have felt anxious to introduce something that would be for their future prosperity, among others, your valuable paper has a prominent place. The people seem anxious to have it. The difficulty of a distant Post Office, to which Bro. Sherwood refers, may, we think, be remedied by a petition from the people for a change or extension of the mail accommodation. Bro. Sherwood has our thanks for his interest. May we not hope that all other Missionaries will make similar efforts to introduce the INTELLIGENCER into all the Free Baptist Churches?"

* Bro. H. Mills writes that he has been labouring in Mapleton, Maine, and God's power has been displayed in conversion of about forty souls. He says he would like Bro. J. R. Shaw to come to his aid. He also refers to Bro. Thos. Fitzberber, as doing a good work in the Bishop neighborhood.

FOREIGN MISSIONS.—We direct the attention of our readers, especially those who are Free Baptists, to the letter from Bro. Perry. We have always had high hopes with reference to the Foreign Mission movement; and though there is now a rather serious deficiency in the Treasury, we cannot but believe that the matter being so plain and affectionately stated as by Bro. P., the necessary funds will be immediately forthcoming. God has mercifully visited with His saving grace many of the Churches at home. Let us now evidence our gratitude to Him, by contributing liberally to carry on the glorious work in less favored lands. Be faithful stewards, withholding not what is God's right.

DISTRESS IN JERUSALEM.

The distress of the New York Observer writing from Jerusalem says drought and famine prevail to an alarming extent. He says: "It appears as if a new curse had fallen upon the land. There is scarcely a sign of vegetation. The hillsides and the valleys, which at this season should be clothed with verdure or wave with the coming harvest, are as barren and desolate as the chalky quarries which shine in the sunlight. I have not witnessed in any part of the world—not in the barren wastes of the Rocky Mountains, nor even in the deserts of Egypt—a scene of more perfect desolation, than that which surrounds the Holy City far and wide. There has been no rain during the season for rain, which has now passed, and one of the severest droughts ever experienced in Palestine is prevailing, and threatens to cut off all expectations from the crops of the country. Great suffering, both for the people and their herds and flocks, is apprehended, and I hear much talk of emigration as a matter of necessity. In Jerusalem, which, in ancient times was so well supplied with water, that even in the sieges, which exhausted the supplies of bread, there is no account of a want, there is now not a drop but what is brought from a distance. As we go out in different directions for miles, we meet the people carrying, on their backs and on donkeys, goat-skins of water to be sold. Still greater distress is anticipated, and sickness also, as a consequence of the drought, for which there seems now to be no hope of relief. There is much prayer for the blessing of rain; and among the written petitions which the Jews are accustomed to place in the crevices of the ancient wall of the Temple at the "Wailing Place," I saw one, a few days ago, which was an earnest appeal to the God of the Jews for rain." Another letter says, the locusts are spread over the mountains of Judah and Samaria, in the valley of Jordan, and in the plain of Sharon and Galilee, having come to lay their eggs, will be hatched just before the harvest, and there is the greatest alarm throughout the country.

Correspondence.

HOME MISSION REPORT.

To the Corresponding Secretary of the Home Mission Society: DEAR BROTHER.—The time has come that you should hear from me and how I have prospered since my last report. I have no great prosperity to report. I have been laboring in Dover for a number of weeks. When I went to that place I found the Church very low and scattered. They had neither prayer or conference meetings nor preaching for a year by any F. C. Baptist minister; they were as low as they could be. I commenced laboring with them under very great discouragements, but labored on for a number of weeks. At length the Lord appeared for our deliverance. The Church began to be revived, and sinners became anxious about their souls' salvation. The work spread and a number professed religion. There were ten baptized and fourteen added to the Church.

When I left Dover the prospect was still good for an extensive revival. But Spring had come, and I must visit Taylor's Village before leaving this part of the country. I find the Church here very low, no prayer or conference meetings among them. The Church is small. They have a new Meeting House finished all but painting the inside. The people attend to hear the Word with interest. I hope to see some revival before I leave. I have held \$5.00 meetings and collected for the Home Mission \$30.00. The Church in Dover intends making up something more for the Board. JACOB GUNTER, Taylor's Village, April 9th, 1870.

OTTAWA CORRESPONDENCE.

OTTAWA, March 31, 1870. DEAR INTELLIGENCER.—As a copy of your paper reaches me here, it contains that prompt and sending deserveth some acknowledgment. And as you appear to have no regular correspondent at the seat of Government, perhaps a letter from me may not come amiss, though true to say it takes a letter so long to reach the principal points in New Brunswick from here, that there is no much satisfaction to writers, printers or readers in having correspondence by telegraph. The Parliament has now been in session over six weeks, and while it would be decidedly wrong to say that nothing has been done, it is anticipated that there are three subjects which have been pre-eminently fruitful of discussion in and out of Parliament. The Banking and Currency policy; the Election law and the North West matter. The first mentioned is at this moment before the Commons, that house being in Committee on the Banking bill. St. John being the seat of the principal Banking institutions of and in New Brunswick, you are of course acquainted with the provisions of the bill as originally presented and also with the modifications which have been made by the Government. A point under discussion today is to be done and nothing done. At the commencement, it was supposed that the Session would be a very short one, but now the prospect is that it will extend into May, unless something occurs to shorten up business that cannot be anticipated. There are three subjects which have been pre-eminently fruitful of discussion in and out of Parliament. The Banking and Currency policy; the Election law and the North West matter. The first mentioned is at this moment before the Commons, that house being in Committee on the Banking bill. 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